

What the eye sees as the void or space between objects is the lack of seeing not the effects of relative energies but these energies obviously. Space comes into being due to inability to observe the interacting freer relative energies which serve to link denser energies to each other - that is, visible concretions or objects.

If the connection between objects is measurable, it involves freer - physical relative - energies. But if it is beyond the reach of metrics, if it is not to be perceived by the yardstick, it involves absolute energy. Freer or denser energies are energy relatively, that is, our observation of an activity in energy absolute, the relative energies being active in absolute because when we go beyond the particle, whether photon or world-line, of the space-time continuum, we come to that which we call mind which is not the contrast to relative energies but their goal, being basic essence.

The field of space-time~~es~~ that is, the measurable freer energies connecting two objects exists, together with the objects, in immeasurable energy - Mind, if you wish. Then all we do measure is coarser particles of mind - freer energies or objects - in a condition of relative activity.

While connections between objects are ascertainable, our instruments informing us of freer interactive energies visual imperception of which has given rise to our sense-impressions of space, we cannot measure the actual linkage of connections which is intelligent force or law. (see p. 1). It is by this that our observable connections exist. We can only crudely ascertain that effects of that absolute linking in the form of measurable connection.

The mechanism of the actual performance of linkage is law, the result of which becomes only observable as (relative) connection and measurable as (relative) space.

He is the observer in the energy of which he - man the observer - is a part. He, is the energy endowed with consciousness, perception, is observing the activity - of which he himself is part - in the great energy. The activity in the great energy but he is part of that energy, he is himself energy endowed with conscious ability to observe. His capacity of perception creates, in the sense that he is himself active energy endowed with conscious ability to observe, what he views. Which means things come to view as he observes activity in that great energy.

Things in themselves are universal. But the sensations of things or things as objects - are the manifestation and expressions in the process of becoming oneself.

What is metaphysical. Insert in proper context.

From the various orders of phenomena ~~all~~
~~ordered at the order~~ upon which their dependence
rests. Which only becomes evidential through the
experience of it just as the evidence of the other
derivative demonstrations give proof of ordered
compliance of their own relative law-principle
(which inheres in themselves).

The observation of the effect ~~then~~ cause of which
is not known is chance. Any event is the outcome of
~~causal~~ effect. There is no chance which denotes
the absence of knowledge of causes, whereby their
effects are seen independently of their causes.

Ignorance sees all broader truth as abstract
which is, however, only abstract to ignorance that,
through its unintelligence, sees not at all the
tangibility of higher knowledge. Conversely, higher
knowledge, through its intelligence, sees abstraction
in ignorance which, by its figgy nature, takes higher
knowledge to be abstrusely metaphysical, having only
diffuse opinions of the so-called metaphysical without
the development necessary for the experience of it.
To it, the term metaphysical has a fallen and a ^{meaning}
derogatory connotation.

Higher knowledge intentionally goes to the substance,
the essence which it appraises seeingly; the other,
ignorance, appraises unseeingly and unintentionally is
held by the fascination of the masquerading effects.
One ~~strives~~ to satisfy its seeing through constant